# "WILL GIVE YOU REST.

Divine Services Yesterday in the Churches.

A JOYFUL RELIGION.

The Different Conceptions of God and the True One.

DEPRAVITY OF HUMAN NATURE.

CHURCH OF THE DISCIPLES. THE DEPRAVITY OF HUMAN NATURE—SERMON

and the most hopeful of books," said Mr. Hepworth sterday morning, in commencing a sermon on "The epravity of Human Nature," the text of which was ans, iv., 22, 24-"That ye put off concerning ording to the deceitful lusts; and that ye put nd true holiness." The preacher proceeded amplify the declaration as to the Bible, and said :ne will inevitably become, unless some intervening orce interferes. It is hopeful when it tells us what The first facts that the Bible saints us with are those relating to dition, and which during the ages have allized themselves into the convenient shape of with which the Bible acquaints us contain e facts have been crystallized into what has been ed the plan of salvation. The Bible states the e facts have been crystallized into what has been led the plan of salvation. The Bible states the culty and then gives the remedy; it paints on the ground our human depravity and sinfulness, and faces upon it the luminous cross of Calvary, the bel of our great hope. This doctrine of depravity been the stumbling block of many thoughtful ds, but only because it has been misunderstood, the assertion of a plain, unwelcome and indisable fact. The depravity in our own heart resents doctrine as a personal insult. It is neveress true. If we will measure ourselves, ambition, our peace, our actual lives, by our ern, Christ Jesus, we shall find we have fallen short of what is possible. We have hidden belt excuses which will be of no avail. We have ded again and again that circumstances are nat us, when we knew that a strong will could aple on such circumstances and troad them under. Now, brethren, if we want to be a real help to kind, or if we want to make any change in our mode of life, we must begin by first finding out deep down it is necessary to dig when we lay first stone of reformation. Observation and exence tell us in stern, relentless tones that we t dig down to the very bottom. The Bible puts better than I can. So radical is its assertion that and I start back upon ourselves with something dread and fear, until we insist upon knowing the let ruth, and in that partly lies our faith in all I and our life in God. The mind before it reaches truth always passes through a region of doubt.

NEW HIRTH.

whole truth, and in that partly lies our faith in all good and our life in God. The mind before it reaches the truth always passes through a region of doubt.

New Shift.

The Bible tells us in a kind of picturesque command that we must be born again; and in that word is hidden strong probabilities. If we are to be born again we must die first. Death must kill everything in our nature. Yet, if we consider for a moment, we shall find it true, nevertheless. Out of this will come a resurrection, a new birth, and the "whole conversation" and "the old man" are to be put aside. A new man, which is the gift of God, must be brought forward. The Bible, then, is very like the physician who applies a heroic remedy. Some of you are in doubt about this matter. You are very thoughtful men and women, and you have found it exceedingly difficult to accept the doctrine of total depravity, and whenever it has been preached you have glossed it over as best you could. Many and many a time you have thought it a mistake of the Church to insist upon it; and, because you have tho ght it was not exactly true, you have looked upon it as a doctrine taken out of the Scriptures by a method of misinterpretation. The doctrine of total depravity is not a Bible doctrine alone. It is a very curious fact that to-day it is preached by the two opposing elements of our modern society. The man of Christian feeling believes in it with tears in his syes and with a bleeding heart. The Communist, whose end is to reform society and to make all men brethren in some magical and mysterious way, and who shakes the red flag of revolution in the face of the since tenth century, stands upon the doctrine of total depravity as his fundamental fact. He is an infide, to be sure, and does not believe in the mild methods of the New Testament. This makes no difference; he did not get his facts out of the Scriptures. He got them as being ground between the upper and lower millitiones of human existence. He got them by looking into human eyes and into his own heart and by anto numan eyes and into his own heart and by hard axperience. The systems of political economy which have been put forth in the world during the last three or four generations assert the same thing. Christianity provides a remedy for this disease. The doctrine of total depravity does not mean that there is no good in man. To a certain extent good is natural to man. We all of us have generous impulses and give way to them. The doctrine says to us that the man who lives to himself alone will lose the highest good. There is only one way of solving this enigma, and that way is through the Lord Jesus Christ. Christ is in every man's life a controlling farce.

## PLYMOUTH CHURCH.

THE DIFFERENT EXTANT CONCEPTIONS OF GOD-SERMON BY REV. HENRY WARD BEECHER.

I have sometimes thought, said Mr. Beecher, that there is in spiritual matters some such wave as extends, we know not how, in light, in electricity and in heat, so that, for instance, when the faculty of mirth exerts itself in me it sends an electric wave to every man who has a corresponding endowment of mirthfulness, and he feels that wave from my sou vibrate upon his. And how do we know, he continued, with great enthusiasm, but this is the great law of the universe—that the heart of God is the great battery of the universe, shooting out power through space, and that every sentient being that has a corresponding chord is sensitive to that wave and responds to it? I do not say it is so, but that it is perfectly thinkable and that there are analogies for it. MORAL CONSCIOUSNESS AND INTELLECT.

Mr. Beecher advanced the theory in the opening of his sermon, which was based upon the passage in St. John wherein the Saviour says He will no longer call His disciples servants, but friends. He began by defining the meaning of the word dolor in the original. and explaining the altered relation in which the disciples then stood to Jesus through their foregoing spiritual elevation. What God was in all the fulness of being no man could know. He was to each one what his moral development enabled him to see and to feel. It was not by the intellect but by moral senament that men could appreciate the Divine nature. He feit first, and interpreted the feeling by the intellect afterward. There was no such complete certainty as that which flashed on the moral consciousness without logic. It was the conviction of the understanding in view of evidence which satisfies the moral sense. It was absurd for men in searching for God to apply the same tests which they used in respect to material things. The preacher went on to discuss the various conceptions of God put forth at the present time. The men who did right from fear of tood were religious, but were not Christians, and the great bulk of professed Christians were only religious men. They never reached any higher conception of God than one of fear, power and conscience. How many men came down here from New England without any Christ? They believe in the divinity of Christ, and that is all. A God who is universal love has not yet dawned upon their minds. They are not let out yet. They are in cages. They are food's servants yet, not his triends, and they are afraid every day that they are going to do wrong, and they go every day begging and whining to God and taking about themselves as being worms and all these hundlating and debasing images. It is perfectly proper for a man to use such an expression as that once or twice in a lifetime; but that which is proper as the expression of an extraordinary and intense outburst of feeling would be abominable if used every day. There are hours in which the conception of God is so overpowering that in the contrast a man does feel like a worm, but this, as I said, don't come to a man more than once in a lifetime.

The deacon every morning [and here Mr. Beecher with unconscious miniery lengthened out his face and spoke through his nose] exclaims "We are all worms before Thee." What kind of religion is that? If my child came crawling to me Fd—Fd make him crawl more. (Smiles). They adduce texts to prove how Daniel prayed. Well, I say you are not Daniel, and you are not in a lifetine worm so the dust." Well, he lies! (with great warmth). He know He feit first, and interpreted the feeling by the intellect afterward. There was no such complete cer-

(Laughter). It is a sham, a falsehood, and yet how many are those who talk so!

There is more of God upstairs, if you will only go after it, said Mr. Beecher in the came connection. If Jacob had only seen as much of God as he felt when he laid his head upon the pile of stones he would have been a brute; but he saw steps leading up. Now, you must go up if you would know God truly, and as you do so God will go up with you. The theologies of old were admirable things in their time, but in our time I feel that we are standing on the eve of great disclosures. I believe we are having much toru away from round about us which we could ill afford to keep, aithough many men are crying over it as they

ligion," taking his text from Philippians, iv., 4— "Rejoice in the Lord alway; and again I say, want of Christian joy. Evidently God intended the they are brave and heroic or craven and of joy, or next to none. The happy and entwining if we look at practical Christianity in our own churches how much fuller, brighter and more jubilant do we find our religion. Have we a deeper, rounder and more abounding joy in the Lord? Commonly, real joy is looked upon as but little short of positive sin, while the chief aim of Christianity is regarded as being met when men are put under stern restraint on earth and think themselves prepared for another world. The average view of Christians seems to be that the chief end of being born is to die and the chief purpose of passing through this life to get well out of it. As to the grandeur of forming eternal character, of perfecting manhood on the sublimest standard here and hereafter, of lifting up others into the same nobility, of maintaining and displaying all the giorious principles of the Gospel, and of honoring our Maker and itedeemer in their divine claims and rights—as to these momentous vitulities they are generally treated lightly, if they are regarded at all.

"MEJOICE AND BE EXCEEDING GLAD."

And when men serve God, consciously or unconsciously from slawish fear, from dread of punishment or from superstitious bondage of any sort, they must be unhappy. Superstition makes her home with the horrible, but man with the happy. When you come to if we look at practical Christianity in our own

an exciting denight and exuitation to a common place folicity.

Perhaps it would be impossible for us to obtain a clearer sense of our Lord's meaning in the use of the words "joy" and "rejoice" than as it is illustrated in the injunctions and experience of Paul, his chief apostle in labor and sufferings, and perhaps also in personal happiness. His epistle to the Philippians may properly be called a treatise on Christian joy. In no part of his writings does he lay such a stress upon the subject, as if joy were a cardinal grace in Christian life and character. The words "joy" and "rejoice" are repeated again and again in this short letter in their application to others, while he also attests, "I rejoice in the Lord greatly."

## MASONIC HALL.

WHAT WE HAVE TO BE THANKFUL FOR-SERMON

BY MR. O. B. FROTHINGHAM. During his discourse at Masonic Hall Rev. O. B. Frothingham said:-The President has issued his proclamation for Thanksgiving; but in the church universal the custom has lost its religious element and is now regarded as only a social event. The churches on Thanksgiving Day are no longer largely attended, and the preachers, instead of manner political affairs. The first idea that prompted a day of thanksgiving was the recognition of an allmerciful God, who gives everything to those who wait and hope and pray. The second idea which it was intended to represent was that the labor of the year, in producing and gathering the fruits of the soil, was ended, as symbolical of our treading on the portals of the life everlasting. These two ideas were worked into the blood and bone of the New England people. They were living realities, controlling faiths—not to bear the ills they had, but to reduce and diminish them in the modern philosophy. In this age the energies of man have been stirred to their very foundations, and the result is that for the first time in the world there is seen something like a steady production of food. It is a fact that, owing to our improved methods of agriculture, if we cannot yet say that famine can never come here, we can assert that it is farther off from us than ever before; and the time is coming when, on the Continent of America, we will have food for all. When that time comes, it will be an era, for it will mean that every one has enough the gates of heaven will begin turning on their golden hinges. on the portals of the life everlasting.

gates of heaven will begin turning on their golden ninges.

HELP THE POOR.

When food shall be more pleutiful the poor will be lifted up, their rives will be longer and their chidren will have a chance to grow up to be men and women. What does the poor man do when he comes to your door? He does not ask for bread, but for something to do—for the privilege of working. Socialism and Communism are dreadful things if prompted by ignorance, but I believe that in some hearts they are prompted by aspirations to live, to labor and even to suffer as rational beings and not as brutes. There is something touching to me in the cry that comes from the poor in Germany. It is a cry for food, for the privilege to live. It is a cry which certainly ought to be met with something more than soorn and brutal violence from those in power, who, instead of speaking of bayonets and cannon, should speak of justice to the poor. I am amszed from day to day that people who have nothing are contented at all; that they do not band together and arm. Is not this something for us to congratulate ourselves upon. The great workers for the elevation of the masses in Germany and elsewhere are liberals who have outlived dogmas and creeds, and are now working for the redemption of the world. The promise of the coming time is beautiful and glorious beyond hope.

reasons given why the Word of the Lord was pre-cious in Samuel's time was because there was no open vision. Open vision is that first and direct view of God and spiritual realities on which all prophets have founded traditional religions. No man need wholly base his faith in religion at second hand. God is known and seen and trusted by thousands of souls who need no other evidence of His Being or His will than what is directly revealed to their hearts. There is that within us more sacred than cathedral altar or stained window or sacred writing. It is the soul itself.

ANN'S ROMAN CATHOLIC

THE PROTESTANT REFORMATION—SERMON REV. FATHER PRESTON.

A congregation that crowded every part of St. Ann's Preston's Advent sermons on "The Protestant Reform laid down the proposition that this movemen must have been of God or of the devil. He proceeds right and were justified in calling the Catholic elaborated his subject, which, however, he con Preston elaborated his subject, which, however, he confined to the reformation on the Continent, under four heads—namely, the causes which led to this movement: its beginning with the reformers; the character of those reformers, and the causes which have made this movement so successful as to have overrun Western and Northern Europe. The first cause that the Doctor named was the long struggle between the civil and ecclesiastical powers which lasted for three centuries until the Church triumphed. Then she set about reforming and converting the nations, and in this work met with opposition everywhere. The preacher described the work of transforming and elevating society which the Church accomplished after she came into power, and then passed on to show how Luther took advantage of the condition of Europe to preach not against the sale of indulgences, for these cannot be sold—they are based upon good works, which are not saleable merchandise—but against indulgences themselves. And his motive was jegousy. He was an Augustinian monk, while Tetzel was a Dominican. The latter received the proclamation of indulgences, and this enraged Luther.

Dr. Preston quoted from various authors contemporary with and later than Luther, and also from the latter's own writings, to show that he declared himself not called of God to his work, and that he was a glutton, a drunkard and a licentious man, and the irresistible conclusion was that God would not employ a man of such immoral character to reform His Church. The character and work of Zuingle and Calvin were also passed in review, and it was shown that the former was compelled to resign his cure because of immoralities, and the latter, while studying for the priesthood, was expelled for like causes. But it was necessary to account for the success of a movement thus inaugurated by bad men in the Church, and this the Doctor did by assigning it to three causes, namely—the natural desire of the human heart to be free; the struggle between the

Dr. Preston will take up the "Reformation in Eng-land" next Sunday evening.

### SPRING STREET PRESBYTERIAN CHURCH.

PRACTICAL LESSONS DRAWN FROM THE WRECK OF THE POMMERANIA-SERMON BY MR. MO-MENT.

The Rev. Mr. Moment, pastor of the Spring Street Presbyterian Church, took for his subject, "Lessons from the Wreck of the Steamship Pommerania." After relating the facts of the disaster and referring to others of a similar character he proceeded in the first place, to praise the heroic conduct of captain Schwensen in refusing to leave his ship until, as he presumed, all the others had been cared for, and drew from that act a lesson of courage, showing the necessity of standing at the post of duty under sill circumstances—to exhibit courage in business, in politics and, above all, in religion. He then turned the attention of the congregation to the fact that the Pommerania was a good ship, well manned, well equipped—good in every way; yet it was lost. The reverend gentleman drew from this the lesson that man, in his lost and unreclaimed condition, is sailing over the sea of life in just such a frail bark, liable any day or night to be wrecked and overridden by the waves of destruction. Everything may appear calm and seem to be secure, but suddenly the collision comes and man is lost.

LIFEDOATS AND BELTS. ship until, as he presumed, all the others had been

man is lost.

The preacher related how many had been saved from the Pommerania by the lifeboats, and claimed that Christ is the Christian's lifeboat—the Christian's faith. Mr. Moment referred to the statement that in some cases the life belts had been placed wrong side up, by which the heads of the struggling passengers were submerged in water and their feet elevated. From this he went on to show that many had the gospel life belt put on wrongfully, by which he meant that they had good works first and the finished work of the Lord Jesus Christ second. We, said the preacher, must put on the gospel life belt by having the cross of Jesus Christ first and good works second.

CHURCH OF THE VISITATION. GRAND DEDICATORY SERVICES IN SOUTH BROOK-LYN-SERMON BY BESTOP SHANNAHAN, OF HARRISBURG-PARADE OF SOCIETIES.

The new and magnificent Church of the Visitation, Y.rona street, near Richard, South Brooklyn, was consecrated in the presence 57 a congregation num-bering about two thousand people yesterday. Three bishops of the Catholic Church and fifty priests of the diocese took part in the services. A description of the building, which cost \$130,000 and will seat 1,500 persons, appeared in the HERALD yesterday. The dedicatory services were performed by Right Rev. John Laughlin, Bishop of Brooklyn, thirty priests accompanying him in the procession about he church. The musical programme was executed in a most artistic manner. Right Rev. Bishop Corri gan, of New Jersey, celebrated the grand pontifical

in a most artistic manner. Right Rev. Bishop Corrigan, of New Jersey, celebrated the grand pontifical high mass, assisted by Rev. Father O'Beirne, of St. John's Church, as sabedaccon, and Rev. Dr. Bellows preached at All Souls' Church on the subject of "Derived Views and Open Vision," the text being from I. Samuel, iii., 1—"and the Word of the Lord was precious in those days; there was no open vision." The Word of the Lord in the carlier days of the world's life, and indeed in the youth of every individual life, is necessarily a precious thing. It is committed to official and priestly custody, only to be reached by certain avenues and received under special conditions and in carefully prescribed forms. By a most natural modesty in the human race God is supposed to be unwilling to communicate with men, unless with some exceptionally exalted personage. It may be a great man like Abraham, owner of myriad flocks and a natural ruler among his people. Again, there is Moses, alone on the summit of Sinai, or the high priest in the Holy of Holies which he alone is allowed to enter. He speaks, too, not only to wholly exceptional persons, but even then on very rare occa-

#### STANDARD HALL.

PRINCIPLE OF CONSCIENCE. listen to Professor Adler, who spoke substantially as follows:—It is one thing to see, it is another thing to what is right, it is another thing to understand the doctor it we must understand

To-day I desire to indicate that right is only another form of reason, and that it is, therefore, logically absurd to question it, to doubt conscience. And since reason is founded not only in the human mind, but in the very nature of things, rightcousness, also, is not only a subjective element of human nature, but is a part of the eternal order of the universe. The highest law of morality is the law of humanity. It says that every man must be respected for his humanity, and that the humanity in every man must be held sacred. It is easy to say humanity, but hard to understand the fulness of its meaning. Aristotle also said humanity meant only his fellow citizens. The feudal lords said humanity, but meant only their fellow aristocrats. The Southern slaveholders did not recognize the human in the black man, and their humanity toward themselves was turned into inhumanity toward the people. We are kind toward the poor, but kindness is not what is needed. Kindness im plies itself a sort of mastership; we are kind even to dumb brutes when they suffer. Not to be kind, but to be just is what is required. The phrase, "We are brothers," so often lightly used, with no sense of the immensity of its meaning, expresses the supreme law of ethics.

PREACHING TO AND ABOUT DEAF MUTES-DR

occupied the pulpit and was evidently preaching, but not a sound escaped his lips. His hands, however, moved with speaking gesture. The reporter seated himself near the middle of the church and gazed attentively. He could almost understand the dumb eloquence that flowed from the preacher's fingers. ed and Infirm Deaf Mutes.

How reverend was the view of these hush'd heads Looking tranquillity!

Down by the door sat some dozen or more boys Boys will be boys, even under such trying circum they got quite excited in their arguments, and again something funny, told by a mischievous mute, would

had been blessed with the gift of speech. At times they got quite excited in their arguments, and again something funny, told by a mischievous mute, would raise a repressed laugh. Here and there, among the older members of the congregation, a hand could be seen communicating some bit of news to a comrade on the other side of the church. But not a note of speech broke the silence. Now and then a late arrival with creaking boots tip-toed up the aisle, and here the difference between this and other congregations was marked, for not a head was turned in the direction of the sounds. The constant banging of the large door and the laughter of some young men in the vestibule of the church, though it annoyed the reporter exceedingly, was unheeded by the congregation. After the benediction was pronounced the worshippers knelt in prayer, but, instead of closing their eyes, fixed them on the pastor, who prayed as he had preached. There was no music, for it would have been wasted upon this audience.

CHURCH WORK AMONG DEAF MUTES.

In the evening Dr. Gallandet preached at Holy Trinity Episcopal Church, in Madison avenue, on the subject nearest his heart—"Church Work Among Deaf Mutes." He referred to the opening of the first institutions for deaf mutes in this country, sixty-one years ago. Now there are nearly fifty institutions in our country imparting light and knowledge to thousands of children and young men and madens who without them would be passing through this earthly pilgrimage in a far sadder and more pitiable condition. In September, 1850, Dr. Gallaudet commenced a Bible ciass for deaf mutes in the vestry room of St. Stephen's Church, in this city, It was intended for those who had graduated at various institutions and settled in this city to support themselves and their families. The class was small at first, but the growth came so rapidly that they were compelled to remove to No. 50 Bond street, where they met every Thursday evening for many years. Early in the spring of the parts of the country, in Washington sq

CONGREGATION SHAARAI TEPHILA.

At a secret meeting of the electors and seatholders of the congregation of Shaarai Tephila, which was held at the synagogue, No. 127 West Forty-fourth street, on Sunday, November 22, a committee of ten was appointed to confer with Dr. Mendes and report a reformed system of worship. A committee was also appointed to collect funds to liquidate the church debt, which is said to be \$86,000, of which \$64,000 is held by the Union Dime Savings Bank, secured by a mortgage on the synagogue. As the interest is overdue, it is feared that a toreclosure will take place unless the interest is paid immediately. The value of the property is estimated at \$200,000. It is the intention of the officers to raise \$15,000 to pay off the floating debt of \$3,000 and reduce the mortgage. At that meeting \$2,500 was subscribed.

The committee on funds and also the committee on improving the form of service met yesterday at the Synagogue at three o'clock. The committee on improving the form of service failed to confer with Dr. Mendes, and consequently did not hand in their report, and the matter was laid over until the held by the Union Dime Savings Bank, secured by a

tinued in session about two hours, during which the question as to the best means for wiping out the church debt was discussed; but they arrived at no definite conclusion. Before the committee ad-journed contributions were again solicited, and \$1,775 were raised, making in all \$4,275, besides promises of two subscriptions of \$1,000 each as soon as \$5,000 are raised from other sources.

#### CLUB HOUSES.

MAGE-SOME GOOD ONES AND SOME VERY

nade destructive. There is a legitimate and illegitinate use of the club house. I am chiefly to speak of those club houses like the Union League, with its 1,300 members and its \$100 initiation fee, established now the headquarters of republicanism; like the Manhattan Club, with 400 members, the headquarters of the democracy; like the Union Club, established in 1835, when New York had only a little nuarters costing \$250,000 and a membership of nearly eight or nine hundred, with its long roll of merchant rinces; like the Lotos Club and its rival, the Arcalian Club, where journalists, painters, sculptors, Club, famous for its venerable group of lawyers and who have seen warlike service on land and sea come to talk over the days of carnage; like the New York Yacht Club, with its floating palaces of bewitching beauty, upholstered with velvet and panelled with ebony, and ablaze with mirrors, and having all the advantage of electric bells and gaslight, and a king's pantry, one of their craft having cost \$15,000, another \$30,000 and another \$65,000, the entire fact of the club worth more than \$2,001,000; like the American Jockey Club, made up of men who have a passion for a fine horse, as Job had when he gave in the Scriptures a picture of that king of beasts—the arch of his neck, the nervousness or his foot, the majesty of his gait, the whirlwind of his power; like the Travellers' Club, the Blossom Club, the Palette Club, the Woman's Club, the Commercial Club, the Liberal Club, the Stable-Gang Club, the Amateur Boat Club, gambling clubs, wine clubs, clubs of all sizes, clubs of all morals, clubs good as good can be, clubs bad as bad can be, clubs innumerable.

loved ones before the Throne, and a string of the harp cheruble and a string of the harp seraphic. I twist them together and I have a third strand. Then I will take the three strands and twist them together, and one end of that rope I will throw round the cross of a pardoning, sympathizing Christ; and having astened it to the cross, I throw the other end to you. Lay hold of it! Pull for your life! Pull for heaven!

## A BRUTAL MOTHER.

Carrie Dyer, a child twelve years of age, was found early yesterday morning by Officer Coddington, of the Second police precinct, Brooklyn, lying in a helpless condition in the hallway of her residence, No. 12 Vine street. She was completely covered with bruises and could hardly speak. The officer, upon bruises and could hardly speak. The officer, upon making inquiries, was informed by a number of persons in the house that the injured child had done something which provoked her mother, who had beaten her in a terrible manner, dragging her through the hall by her hair. Ambulance Surgeon Cochran, who was summoned, made an examination of the child's injuries, and stated that she was suffering from several severe contusions and that her backbone was probably injured. Her condition, he said, was critical. The child was removed to the Long Island College Hospital, and her mother was arrested and held to await the result of her injuries. Carrie, who is a pale, delicate looking girl, stated that her mother beat her because she had no whiskey in the house to drink. She will probably recover under the treatment which she is now receiving at the hospital.

## PROFESSIONAL EVIDENCE.

Ex-Senator Prince sat on Saturday as referee taking testimony in the action brought by William H. Ritchie, of Port Washington, L. I., against his wife for divorce, on the ground of infidelity. The plain-tiff expected to prove his case on the testimony of Dr. Hutchinson, who on one occasion attended Mrs. Dr. Hutchinson, who on one occasion attended Mrs. Ritchie. When the physician's testimony reached a serious point an objection was interposed and he was not allowed to proceed. The objection was made on the ground that the witness was unable to testify, under section 834 of the Code, which prohibits a physician from testifying to facts obtained while treating a person professionally or by the patient's confession. Other sections apply in a similar manner to clergymen and lawyers. The referee thought the point a strong one, and adjourned the case for the purpose of considering the objection raised. Without the physician's testimony it is thought that the plaintiff will be unable to make out his case.

## STRIKING A DEPUTY SHERIFF.

Two men named Evans and Schwab were arraigned fore Judge Duffy yesterday in the Essex Market Police Court under two charges—one by Mrs. Anna Wood, who keeps a saloon, and who stated that the wood, who keeps a saloon, and who stated that the two men entered her place and demanded drinks; that it was after hours and she refused, whereupon both men attacked her, throwing her into the street and kicking her. The other charge was made by Mr. Fish, a deputy sheriff, who was called on for assistance, and, in snaking the arrests, was struck and kicked by both men. Each was put under bonds of \$400 to keep the peace for six months and fined \$10, to stand commit-ted for ten days.

## A TENEMENT HOUSE IN FLAMES.

erson yesterday morning at about two o'clock. The house was inhabited by several families, and for some time it was supposed that a woman residing in some time it was supposed that a woman residing in one of the upper rooms had perished in the flames. She was found, however, in the house of å neighbor. The building was almost wholly destroyed and several poor families left shelterless. Two men who were the first to notice the fire declared that it broke through the roof at both ends of the building at once. A story attributing its origin to a man who wanted to commit suicide and destroy his family at the same time with himself, as they were wholly dependent on him for support, was sfloat, but without any apparent foundation. The property was owned by John McMahon, a resident of Lexington, Ky., and was insured for two-thirds of its value,

#### OUR COMPLAINT BOOK.

[Nore.-Letters intended for this column must be accompanied by the writer's full name and address to insure attention. Complainants who are unwilling to comply with this rule simply waste time in writing Write only on one side of the paper.—ED. HERALD.]

#### WANTED A DIVIDEND.

TO THE EDITOR OF THE HERARD:-When will the receiver of the Continental Life Insurance Company of New York make his first distri-bution? It has been two years since a receiver was appointed. POLICY HOLDER.

Please allow me to enter a protest in behalf of huneight A. M. Even from a purely business stand-point no policy could be more injurious to the growth and best interests of the road than to dimin-ish its most important facilities, or to remand so many of its most desirable patrons to slow way trains. RETRORSUM.

### CHANGE ON THE BROADWAY STAGES

TO THE EDITOR OF THE HERALD:-Some time ago the proprietors of the Broadway stages instituted a system to protect themselves me necessary for the public to protect themselves term) of the stage companies. A few days ago, while riding in a stage of the Twenty-third Street and Ninth Avenue line a lady handed me fifty cents, which a passed to the driver, who in exchange gave me an envelope, supposed to contain fifty cents. Upon opening it the lady found it contained but forty cents. The driver, of course, expected ten cents in the box, which was put in, but the lady was defrauded out of ten cents. On speaking to the driver and the starter at the ferry I found nothing could be done unless the lady spent twenty cents more to go to the office at Thirtieth street and Ninth avenue, in order to recover what had been unlawfully withheld from her.

F. J. G.

AUCTIONEERS' ORDERS. TO THE EDITOR OF THE HERALD :a certain "lot" at a given price the opportunity was not afforded to him by the auctioneer to obtain the

As an auctioneer who prasticed for twenty years, and at present unconnected with the business, I may pretend to a knowledge of the rules which should with equity govern this question and yet do so with perfect impartiality. Let me remind "Manhattan" that the business of

Let me remind "Manhattan" that the business of an auctioneer is to sell, and not to buy, and when he mounts the rostrum he stands there the accepted and recognized agent of the vender, bound by a contract, expressed or understood, that, in consideration of a certain commission agreed to be paid, the said suctioneer will obtain the very best price for the property submitted to public auction under all and every circumstance of the case. It stands to reason, therefore, that if the auctioneer enters into a secret understanding with any buyer to knock down the property for a less sum than has been avowedly offered it must be a fraudulent act against the vender. This rule applies to all "lots," without regard to value, let it be a three-dollar book or a five-thousand-dollar picture.

s thread of nqueting, a m together a thread of our house-that pred it, and a hild used to greet you, ich you laid east all the see ind. Then I he suffering tent of your first of the other hand, purchasers should attend sales them said, from the experience of "Manhattan," it will clearly pay them to do so.

In conclusion I would add that so far from the suffering the suctioneer "Manhattan," or omplains of being "an exposure." I apprehend it shows he was an honorable man, and if I was about to sell property of min by auction that would be the man I should employ if I knew his name.

## SUICIDE OF DAVID VAN DUZER.

AN OLD PRIEND AND CONNECTION OF COMMO DORE VANDERBILT HANGS HIMSELY IN A FIT OF MELANCHOLIA. Abraham Van Duzer, an old employé of the States

Island Ferry Company, committed suicide by hanging himself in a woodhouse attached to his residence early yesterday morning. He had been in depress spirits for some days, but on going to bed Saturday night said to his wife that he felt unusually well. She was awakened several times through the night and remembers that he was asleep at her side when she awoke between two and the morning. She was again awakened about six o'clock, and not finding her husband, called her son John. It had been Van Duzer's custom to light the fires in the kitchen and in the front room at about six o'clock. John went to the kitchen and saw the fire lighted and the lamp burning on the table, but his father was nowhere about. He then thought of the woodhouse, and there found his father hanging by the neck. He had thrown a clother line over the rafter and secured it to a beam. He his head and kicked the chair from under him. The

then stood on a chair and placed the slip-knot over his head and kicked the chair from under him. The son out the rope and immediately summoned Dr. W. C. Anderson, whose house is opposite the Van Duzer residence. The Doctor said that the old man had been dead some hours.

When the fact of the suicide was made known in Staten Island the old residents would not at first believe it. Mr. Van Duzer had been associated with the ferry tor over thirty years, and people could not realize that old "Abe" had taken his own life. He had been a baker, and was engaged with his father in business on Van Duzer street. The old Van Duzer homestead now fronts on Bay street and Richmond avenue, and was occupied by an uncle of Abraham Van Duzer till a short time ago. When Oliver Vanderbilt started the ferry to Staten Island some thirty-six years ago in opposition to Commodore Vanderbilt's line, he asked Abraham to leave the baking business, and act as fireman on the steamer Wave. He did so. The Commodore saw in him a faithful and capable man, and asked him to leave Oliver's employ, and take the position of engineer on the Champion, then running up the Sound to New Haven. He was afterward transferred to the Traveller. In making out the North Star tour, the old Commodore wished Abraham to go out as assistant engineer. His wife wished him to refuse, and he did so. The Commodore then asked him to go out in the Vanderbilt; but all these offers he persistently declined. For twenty-seven years he had been associated with the ferry company, and his wife did not wish him to leave their employ. The Commodore, however, made him chief engineer of the ferry company, and his wife did not wish him to leave their employ. The Commodore hone wish had been excused from duly to attend the funeral of his brother's child. He was engineer on the Westfield up to Friday lest.

Commodore border on account of his capability as an engineer, but his uncles (Abraham and David Van Duzer) had married a daughter of the Commodore's brother.

Mr. Van Duzer's youngest

and he himself had married a using season modore's brother.

Mr. Van Duzer's youngest brother, David, who was summoned yesterlay from Brooklyn, said that he could not account for "Abe's" suicide. Old folks on the island last night recalled the fact that the old man's grandtather, Daniel Van Duzer, committed suicide by shooting himself one morning, thirty years ago, in the old homestead. Dr. Anderson said yesterday that he was summoned to attend Abraha. Van Duzer some six years ago, when had a fit of melaucholia. He had continuin that state for over a year and a hal and he had one time suggested that he I immured in an asylum; but his family and Superitendent Thomson of the ferry were opposed to it. I

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